

TO THE WHOLE ENGLISH ARMY,

And to every particular Member thereof, both

Officers and Souldiers,

Whether of *England, Scotland, or Ireland*; These are for them to Read, and Consider, as wholesome *Animadversions* in this day of Distractions.

FRIENDS,

WHere is the *Good Old Cause* now? and what is become of it? in whose hands doth it lie? and where are they that truly contend for it? as for you, have not you foregone it? and long since trodden it under foot, and despised it, and only talked of it, but not rightly prosecuted it; but your own Cause, and not Gods have you served, what do you say? is the *Good Old Cause* ceased, and clean perished? or are you ceased to contend for it, through your unfaithfulness? or is your strength betrayed, that you cannot plead for it as formerly? the people of these Nations thinks that you have buried the *Good Old Cause*, and quite forgotten it now; for was not the *Good Old Cause* for liberty, both in Spiritualls and Temporalls? was it not the just *Freedom* of all People, that was once contended for, and all *Tyranny*, and *Oppression*, and *unjust Lawes* once contended against? and you have seemed once to be the asserters of this, and sometimes the vindicators of it, but what is become of it now? is your zeal perished? and where are the faithful contenders for it, seeing so many of the people of the Lord, and of the free people of this Nation have been, and are at this day grievous sufferers under the Oppressions and Cruelties of men, and under unjust men, and unjust Lawes? can you be Ignorant how many hundreds in these Nations have wofully suffered some Imprisonment, others whipping, and others banishment, and others have suffered until death, for Conscience sake, and without the breach of any just Law? and many great Oppressions are this day abounding in the Nations; and was not the *Good Old Cause* once laid down, to be against all these things? but because of your Treachery and unfaithfulness, and your forgetting to prosecute the *Good Old Cause*, therefore have these things come to passe, and the Nations lies like a wilderness under groaning Oppressions, and in Confusion, and unsettled in the way of peace, which is as a weight and burden of Iniquity in the sight of the Lord; and the guilt of those unjust sufferings, and of the present oppressions and distractions lies upon you principally, even as much as upon any others; for time and power hath been in your hands to have freed the Nations from bondage, but you have long turned up and down, and about, for earthly Honor and self-interests; serving mens pleasure, and have not rightly followed the *Good Old Cause*, but the rather forgotten it, and neglected it, and have bowed under the Lusts and Ambition of men, and served mens private ends, and not the Nations general good; sometimes appearing for one thing and way, and sometimes for another; and changing your way, and have been unstable and unconstant in good things, so that the Nation and the good People in it, cannot any longer trust you, for there is no confidence to be placed in you; many had good hopes that some good thing might have been effected by you, when power and time was in your hands; but you have betrayed such hopes, and are (as) quite changed from the *Good Old Cause*; and the Nation can judge you now, to be little better then a Mercenary Army, that will do any thing for money, and be led about according to the wills of men; but how long will it be ere you consider of your selves? and how woeful you are fallen, from what you once seemed to be; and when will you remember the *Good Old Cause*? but alas, you are divided and broken in pieces, some for one thing, and some for another; some for an *Old Parliament*, and some for a *New*; and some for a *Protector*, like as if the names and titles of men and Governments, were sufficient to redeem a Nation from oppressions and miseries; and so being divided about self-interests, and names, and for persons, you have all left the thing it self *Worthy* to be contended for, and the *Good Old Cause* is lost: and now you are for men, and you turn about at their pleasure, and are about things of no value in respect of the *Good Old Cause* once laid down by you; (to wit) even the perfect freedom of the Nations; and you are under a great reproach at this day among good men, and your glory is fallen in the sight of the Nations, and your terror lost, and your shame appears: And because of your hypocrisie and unfaithfulness, the Lord hath reprov'd you, and suffered a check to your ambition, and brought you under the reproof of hard-hearted men: Oh that you may learn the Justices of the Lords Judgement upon you, and may repent, that your present affliction may prove to correct and amend you, and not no destroy you utterly; you are fallen from your first integrity, and therefore are you under shame and just reproof, and it may be enquired what is become of that zeal that once was in you, is it wholly perished out of your hearts? And shall the Lord utterly lay you aside, and never make more use of you? Is there no hope of your return to the *Good Old Cause*? When will you begin to appear for things for perfect freedom and liberty, and cease to be for names and men, while the good Cause it self is lost, and the interest of oppression seems to be promoted: Therefore consider, Oh! what an excellent thing would it be, if you would sincerely return to the *Good Old Cause*: and if you could agree among your selves, few or many of you, to state the *Good Old Cause* once more in clear and plain principles, and positions; and if you could lay down right things worthy to be contended for; and upon which you could engage your lives, (*viz.*) even the perfect liberty of all people, and then say here is the *Good Old Cause*, and here is the freedom of the Nations laid down, and perfect liberty asserted unto all people whatsoever, both as men and as Christians; and these things we will vindicate, these things we will have brought to pass, and for these things we will only stand, that they may be accomplished, and neither for *Old Parliament* nor *New*, nor any other man nor men, but as they directly are for these things, even for the establishing of Righteousness, Mercy, and Truth in the earth, and taking off all oppressions: and as they proceed upon, and forthwith endeavour the effecting these things; and whoever are for these things, we are for them, and they for us; and whosoever are against the *Good Old Cause*, and perfect freedom, whether *Old Parliament* or *New*, or any others whatsoever, we are against them, and will engage our lives against them.

Oh! if it were in the heart of every Officer and private Souldier in truth of heart, thus to say, and do, and to proceed, you would doubtless be blessed, whether many or few, and receive Victory and Honor both, if that you assert and prosecute right things for the general good of all, that Peace and Righteousness may be set up, and no longer serve the wills and pleasures of men, nor respect them; no, nor give obedience to them, any further than they prosecute the just freedom of the Nations: for what is it worth to be for a *Parliament*, *Old* or *New*, a *Protector*, or any other sort of men, when they do not prosecute the right Cause of freedom and liberty to the Nations? Therefore consider in your selves, for if you serve your Nations treacherously, the Lord will meet with you one time or other in Judgement, and confound you one against another; and you shall fall, and never rise: Therefore, were it not wisdom for you once more to state the *Good Old Cause*, and to go through with it; and them that are Enemies to it, be you Enemies to them, whether *Old Parliament*, or *New*, or whomsoever? and hereby should you prosper, and the Lord should be with you, when you truly appear in uprightness of heart on Gods behalf, and for the ends aforesaid; then should the presence of the Lord be in your Councils, and your former valour and dread should be with you, and the desires of all good people should be for you, and their Council should be extended forth on your behalf, and the servant of the Lord should pray for you, and till then you can never prosper; and this shall you witness for ever.

London, the fourth of the
eleventh Month, 59.

From a Lover of Justice and true Freedom, but a Sufferer under Oppression, and one that is grieved for the
Oppressed Nations sake. E. Burrough.

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